

1643.

13

BABYLONS RUINE, JERUSALEMS RISING.

Set forth

In a Sermon

Preached before the Honourable House
of COMMONS, on the 25 Octob. being
the day appointed for the Monthly
Fast, solemnly to be observed.

By Henry wilkinson, B. D. late Divinity Reader in
Magdalen Hall Oxford.

Published by Order of that House.

PSAL. 137. 8. *O daughter of Babylon, who art to be destroyed: happy shall he be that rewardeth thee, as thou hast served us. ver. 9. Happy shall he be that taketh and dasheth thy little ones against the stones.*

REV. 18. 2. *Babylon the great is fallen, is fallen.*

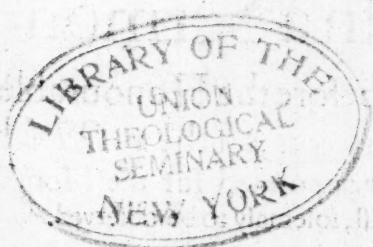
PSAL. 102. 13. *Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come. v. 14. For thy servants take pleasure in her stones: and favour the dust thereof. ver.*

16. *When the Lord shall build up Zion, he shall appear in his glory.*
ISA. 65. 18. *But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing and her people a joy.*

L O N D O N,

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be sold at their Shops in Pauls Church-yard. 1643.

RECEIVED
JERUSALEM
R 11 N 1
BABYLON



NOV 22 1944



TO
The Honourable House
OF
COMMONS,
Now assembled in
PARLIAMENT.



My it please you to cast your eye upon that, which once had your care, and to own that birth which received life at first from you : It desires no other Passe-port or protection, but your name, (however vilified) nor doth it care to be distinguished or known by any other livery or cognisance, then that which this Honourable House bestowes upon those, on whom it looks as faithfull and devoted servants.

It is your fate now (as it never was to any Parliament) to have violences offered you, contumelies and indignities cast upon you ; your reputation wounded, and your name, (which had wont to be honoured and accounted sacred) profaned and crucified ; yet you may comfort your selves in this, that those

The Epistle

things are done by such whose favour is a blot, and good word an imputation : Your persons and proceedings had been rendered suspected if they did bene audire amongst vile men, of whom it is said, Is. 32.6. that they will speak villany : If they should undertake your vindiciæ by their tongues or swords, or be your advocates in any kinde, we should suspect your persons, and be afraid to own your cause.

Tacit.

The ninth
Code.

Notwithstanding all this, it would argue too much weaknesse of spirit, to resent such injuries too deeply, which can make no such impressiõ as to wound or hurt: Reproaches are Devils that are cast out by contempt; spreta exolescunt; si irascere, agnita videntur. It was the honour of Theodosius, Honorius and Arcadius, that they did make an act upon record to pardon and pity such as for want of modesty and excellence of impudence should invade their reputation by insolent slanders, or bitter calumnies. Alexander the Great is famous for this, that he could contemn slanders; And so is Cæsar for passing by the detractions of Calvus the Oratour, and Catullus the Poet : And so is Augustus for pardoning Timagenes the Historian who had defamed him publikely; as also for conquering the affronts of Pollio, with a fruerem Pollio, fruerem. Tiberius himselfe had wont to dissemble injuries in this kind, and Titus to scorne them. But our Lord Iesus Christ is a pattern beyond all, who put by, and indeed conquered all the horrible insolencies that the wit of malice could inflict, with a Father forgive them, for they know not what they doe, Luk. 23.34. However you must have a care to vindicate the honour of Christ and Religion, for though you suffer for Christ, yet you must take care that Christ doth not suffer by you; and though Religion bee wounded through your sides, yet you must have a care that Religion doth not bleed to death through your wounds.

It

Dedicatory.

It cannot be expected, but that the eye of envie should bee upon you, and the hand of violence up against you, since you are engaged in such a work, as full of envie as it is of difficulty and danger: for since your businesse lies professedly against the Apocalypticall beast, and all his complices; you must expect that the militia of Hell and the trayned bands of Satan, (i.e.) those that have received the mark of the beast, shall be put into a posture of warre, furnished with all their traines of Artillery, and the whole Magazine of Satan, to put in execution their black Commission, which breathes forth nothing but blood, and slaughter, and ruine of our persons and our Religion. I hope this discourse will furnish and accommodate you with Antidotes and Preservatives, with weapons and ammunition, with cordials and comforts, by which you may be encouraged to goe on, and enabled to hold out and Conquer.

I know you are looked at as a contemptible company, but let those remember (that account you so) that the cake of barley bread which tumbled into the hoste of Midian, and came into a tent, smote it that it fell, and overturned the tent that it lay down, Iudg. 7. 13. It is the condition of Gods people to appeare, and in a sort to be like Christ, of whom it was said, There is no beauty that we should desire him: He is despised and rejected of men, a man of sorrowes, and acquainted with griefe: and we hid as it were our faces from him; he was despised, and we esteemed him not, Is. 53. 2. 3. And yet as base as he was in the eyes of men, he had the most glorious titles that ever were given, Is. 9. 6. 7. So farre should this be from disheartning Gods servants, that it should be accounted their honour to be like their Master; however it be that men have vilified you, yet certainly God hath honoured you more then ever any

The Epistle

Parliament in England was honoured; for he hath done that by you, which our Progenitours did but intertaine in a bosome-retired thought, and in hopes at so vast a distance from accomplishment, that they seemed rather pleasing fancies, then faire probabilities: There hath beene a concurrence of many strange and admirable A&Ss of Providence, and God hath assembled many and severall events, which have issued out of the multitude of affaires clustering together; so that wee may truly say, it was the design of Heaven to give you and us a contracted experience of very many mercies, and to instruct us by way of abridgement, and as it were to shew us in a few Moniths the image of many yeares.

*The birth with which you travell, as it was the expectation of Antiquity and Ages past, so it will be the happinesse of Posterity, and Ages future; think not that it is in the power or compasse of devils or men, to make that birth prove abortive, which himselfe has undertaken to bring forth, and to baptize it with the name of Israel, it being a child of Promise, Is. 66. 9. Shall I bring to the birth, and not cause to bring forth, saith the Lord? shall I cause to bring forth, and shut the wombe, saith thy God? That which makes me possesse my soule with an assurance of successe, and a grations issue in your great transactions, is this, because I see a Iacob and an Esau in the womb of the great designe, and I am sure the elder shall serve the younger: I finde a competition betwixt the seed of the woman and the seed of the Serpent, and I am sure the seed of the woman shall break the head of the Serpent; whereas the Serpent shall but bruise the heele of the Church, Gen. 3. 15. the wound in the head shall be incurable, that in the heele shall not be mortall. I perceive there is a
great*

Dedicatorie.

great contention betwixt malice, and envie, and pride, and
 tyranny, luxury, and rebellion, with the rest of that black
 guard of Hell on the one side; and faith, and prayers, on
 the other: Now I am sure that this is the victory which o-
 vercommeth the world, even faith, 1 Ioh. 5. 4. And
 I am sure that prayer can ingage the whole Militia of
 Heaven, and the Lord of Hosts on its side: I perceive that
 Babylon and its supporters, and Sion and its Builders are
 put in the Ballances as it were: And I find a Mene (i.e.)
 God hath numbred thy Kingdome and finished it, and
 a Tekel thou art weighed in the ballances, and art found
 wanting, Dan. 5. 24. 25. written over the one Scale: And I
 see the Apostles ~~conquering~~ over the other, we are more then
 Conquerours: Wherefore if Amalek, or Midian, or Ca-
 naanites, or Philistims, or Babylonians can Conquer the
 Israel of God; who was therefore Christned Israel, because
 as a Prince he diaprevaile with God, and he should prevaile
 with men, Gen. 32. 28. if now the Lords Counsell may bee
 frustrated, or his strength mastered, or if there be any that
 can speak the word and it commeth to passe, and the
 Lord commandeth it not, Lam. 3. 37. then actum est,
 periistis, You are all dead men, and the cause is gone;
 but if that be true which the Lord speaks, Ezek. 12. 25.
 you need not feare: He sayes, I am the Lord: I will speak,
 and the word that I shall speak, shall come to passe:
 I will say the word, and will performe it, saith the
 Lord God: Now God hath spoken the word, a terrible
 word, and a word of confusion against Babylon: and hee
 hath spoken the word, and that a gracious word, for the re-
 staurati^on of Zion, and building up the wals of Ierusa-
 lem, and therefore let your Faith hang out its conquering
 and triumphing Flag, and let Emmanuel be the Motto; and
 then

The Epistle, &c.

then you may bid an open defiance to all your enemies, and with a kinde of exultation, say with the Apostle, Rom. 8. 31. Si Deus nobiscum, &c. If God be for us, who can bee against us? Now that the Lord may bee with you, and for you, it is the constant, instant prayer of

Your obliged, and most

devoted Servant

HENRY WILKINSON.

Die Mercurii 25. Oct. 1643.

I*t is this day Ordered by the Commons assembled in Parliament, That Mr. Poole and Mr. Rous doe from this House give thanks unto Master Wilkinson, and Master Salwey, for the great paines they took in the Sermons they preached this day at the intreaty of this House, at S. Margarets in the City of Westminster, It being the day of publike Humiliation, and to desire them to Print their Sermons. And it is Ordered that none doe presume to Print their Sermons but such as shall be authorized under their hands writing.*

H. Elfynghe Cler. Parl. D. Com.

I appoint *Chr. Meredith* and *Sa. Gellibrand* to Print this Sermon.

HENRY WILKINSON.



A SERMON

Preached before
**The Honourable House
OF
COMMONS,**

At the Publike Fast, October 25. 1643.

Z E C H. I. 18. 19. 20. 21.

Then I lift up mine eyes, and saw; and behold foure hornes.

And I said unto the Angel that talked with me; What be these? Babylons ruine, Ierusalens raising.

And he answered me, These are the hornes which have scattered

Iudah, Israel, and Ierusalem.

And the Lord shewed me foure carpenters.

Then said I, What come these to doe? And he spake, saying; These are the hornes which have scattered Iudah, so that no man did lift up his head: but these are come to fray them, to cast out the hornes of the Gentiles, which lift up their horn over the land of Iudah to scatter it.



IN these words is represented a double vision, and the interpretation of both; here is a vision of ruine, and a vision of rescue; a vision of destruction, and a vision of deliverance; although both of the visions be unlocked and opened, yet some things require some clearing.

First, let us see what is meant by hornes; and secondly, who
B they

A Sermon Preached before the

they are that are pointed at in this place ; and thirdly, why foure hornes.

*In hominibus
cornu significat
potentiam, vir-
tutem, gloriam,
fortitudinem.
Glossius de
metaphor.
lib. 5. Tract. 1.
c. 11.*

By hornes we understand the enemies of Gods people, it being a metaphor taken from those beasts that weare hornes, which are the instruments in which they shew their strength and fiercenesse, both in defending and offending also. *Cornu*, with respect to men, doth signifie power, and vertue, and glory, and fortitude, *1 Sam. 2. 1. Job 16. 15. Psal. 25. 11. Psal. 89. 18. 25.*

*In specie signifi-
cat regnum, cu-
jus majestas in
22. 11. & Dan. 7. 7. 8. & 21. and Dan. 8. 3. 4. Rev. 12. 3. & 13. 1. &
potentia, forti-
tudine, & robore
consistit. Gloss.
ibid.
Observ. 1.*

In speciall, *Cornu* signifies a Kingdom, whose majesty consists in power and fortitude, *1 Sam. 2. 10.* So that the strength and greatnesse and fiercenesse of a Nation is hereby set forth, *1 Kings 22. 11. & Dan. 7. 7. 8. & 21. and Dan. 8. 3. 4. Rev. 12. 3. & 13. 1. & 17. 3. 7. 12. 16.* So *cornu petere*, to push, is all one with *preliari* and *potentiam pugnando exerere*.

Whence wee may note, that the enemies of Gods people are both fierce and powerfull fighters against them.

The other two things to be considered both for the persons and number, they will fall in together : Some understand by the foure hornes, the foure Monarchies of the world. But as *Luther*, *Melanchthon*, and *Calvin* say, it cannot be in regard this vision respects a thing actually done ; but some of the Monarchies had not their being in the world for many years after ; and therefore they conjecture better, who by foure hornes understand the enemies of God from the foure quarters of the world ; On the North the *Assyrians* and *Babylonians*, as our *Babylonian* enemies lie most northward ; on the East the *Ammonites* and *Moabites* ; on the South *Egypt* and the *Edomites* ; on the West the *Philistines*.

Observ. 2.

It is the lot of Gods people to be environed with fierce and powerfull enemies, on all sides, from all quarters of the world. It is the lot of the godly to be beleaguered with horned Beasts.

*The Originall
we read signifies,
Omnia generis
artifices, Luth.*

Now let us see what these *Carpenters* are ; here is foure to foure ; *Luther* observes out of the originall, that by *Carpenters* we must understand Artificers of all sorts, whose skill and industry God made use of in the building of the Temple : The truth is, *Luther* understands by *fabri Angelos, quibus hec imperia demandata sunt* ; by *Carpenters*, he means the Angels to whose care the custody of those Empires was entrusted ; But it seems more congruous to take *Carpenters* here in this place for such

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as God did raise up to be the Executioners of his vengeance upon the homes that had so afflicted and scattered his people, and hindred the building of the Temple: he calls them *Carpenters*, to intimate that their work is twofold; First, for plucking down; Secondly, for rearing up. *Cyrus* who was the chiefe Carpenter which God employed to saw off the *Babylonian* homes, was to pluck down that vast Fabrick of the *Assyrian* Monarchy: and so by that make way for building of *Jerusalem*.

It is considerable to take notice of the alteration of the expression used in the two visions; It is said, *I saw the foure hornes, but the Lord shewed me the foure Carpenters.*

Whence observe, *That which may soever wee turne our eyes wee Observ. 3. may quickly see hornes, enemies of the Church of God; but deliverers must bee shewed us of the Lord.*

Before I come to the observations concerning the Carpenters, I shall take notice of the time when the hornes appeared and the Carpenters were raised.

If wee look back we shall finde ver. 16. 17. the most comfortable and pretious promises that we read of, and presently these hornes shew themselves, so that asloone as *Zechary* had received comfort from the promises made, he immediately saw an obstruction cast in, he saw all his hopes dashed, if we look with the eye of reason.

Whence we may observe, *That difficulties alwayes attend deliverances*; if the Church bee in travell to bee delivered of a comfort, the birth of a promise and the issue of prayers, you shall immediately finde some hornes, some fierce and potent enemies ready to stifle the birth as it comes forth, or to strangle it in the womb.

It is further observed concerning the time when these Carpenters were shewed; the enemies they appeare most when the Church hath any promise drawing towards an accomplishment, but the deliverers are shewed when the Church seemes to bee drawing towards her end, when shee is gasping for life; for the time when these Carpenters were shewed, was when the Church was at the lowest ebbe; **Luther* observes how that the Church was in the saddest and most miserable condition that ever shee was brought to.

Observ. 4.

* *Zecharias eo tempore vixit, quo summe necessarium fuit consolari pop. venturo regno Christi, &c. nos enim antea vel postea nunquam fuit ita dispains, distressus, ac tanto terrore percussus quamdiu pop. Dei dictus est, quam illo habebat capitis tempore, Luther.*

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Observ. 5.

God then raiseth up deliverers to his people, when there bee least hopes and most enemies appeare: When the enemies bee most in sight, (*I saw the hornes*) then most unexpectedly God shewes deliverers, (*He shewed me the Carpenters.*)

In the last place it is said these Carpenters came to fray the hornes, &c. That is, utterly to destroy them, or to remove them out of the way, so as that they should not hinder the building of the Temple.

Observ. 6.

Those that God employes as Carpenters in his service, they shall carry on the work both for plucking down and rearing up, maugre all opposition whatsoever to the contrary.

You have seene what is meant by the vision in the letter of it,

The same things which antiently were acted, are now brought upon the Stage by Satan, whom Epiphanius calls *κυνδοσέκνορα, draconem sese in orbem volventem*: he brings about the old malice, rage, subtlety, and tyranny against the Church of God: So that I may make use of the words of *Ludovicus Laurentius* taken by him out of *Thucydides*, *semper eadem geri in mundo, multis tantum personis*.

(viz.) the enemies of the Church of God antiently, which were a Type of the enemies of the Church of God now: for as *Babylon* of old, and that Monarchy was the chief enemy under whose yoke the Israelites did then groane

for seventy yeares; so is mysticall *Babylon*, which is *Rome* the anti-type, under which the Church of God hath and doth most suffer.

I shall therefore with *Calvin* and others, speake of the enemies of the Church of God, and of

Calvin after he had spoken of the businesse in the Type sayes thus, *Videmus hec vaticinium non modo atati Zacharie fuisse utile; sed omnibus seculis, & ad totum Ecclesie corpus respicere.*

deliverers also, with respect unto the Anti-type in both; the hornes in the former vision being but a type of our Anti-

christian enemies now; and the Carpenters being a type of our Reformers under the Gospel, and those that are to build the spirituall *Jerusalem*, even the Church, and to pluck down mysticall *Babylon*; that is, *Rome*; for though this was shewed for the comfort of the Jewes, yet (*sayes Tarnovius*) the accomplishment is and shall be under the Gospel.

Licet enim hec in Iudeorum ex captivitate rediitiam & urbem & templum ad ficiam in consolationem m. d. sit, complementum tamen habent precipuum in N. T. in Ecclesia que urbs Dei est, Tarnovius in locum.

For this present I shall fix upon the two last propositions, and handle them distinctly and severally.

The

The first of the two, which is the fifth, is this, *That God then raiseth up deliverers, &c.*

This is the method which God useth to take; Our account and his in respect of times and seasons differ like as the *Gregorian* and the *Julian*, the one out-runnes the other; we in our account commonly antedate deliverances and mercies; but God hee seemes to us to postdate them, and his appointed time seemes to be past the time appointed, his set day of deliverance, seemes to be a day too late commonly, a year sometimes; *Jer. 8. 20. The harvest is past, the Summer is ended, and we are not saved*: Gods time of help is when the time of help is past. *Dent. 32. 35.* It is said concerning the enemies of Gods people, *That their foot shall slide in due time, and God will render vengeance,* and *v. 36. he will repent himselfe for his servants*: now it is observeable when the due time spoken of is, in the *36. v.* it is said, *when he seeth that his servants power is gone*, then is the Lords due time to take vengeance of their Adversaries and to deliver them.

So *Jer. 31. 16. 17* the Lord gives comforts, and the ground is this, *There is hope in thine end*, saith the Lord; when there was an end of hope in a manner, it is said there is hope in their end: When the knife is at the throat, then, *hids and unyavis*, God then interposeth, he puts in then unexpectedly and to admiration, *Is. 33. 7. 8. 9.* you shall read of a strange preface to a deliverance spoken of *v. 10.* when hopes are cut off; *Then will I arise, saith the Lord, now will I lift up my selfe, now will I be exalted*: God raised up *Moses* and *Aaron* to deliver his people, even when *Moses* himselfe thought the businesse of such difficulty and impossibility, that hee was very unwilling to adventure, *Exod. 4. 13.* Nay, *Moses* thought that God had even forgot himselfe, *Exod. 5. ult.* Whereas the time promised was not come, though it were neare; the deliverance seemed to be farther off, by how much the nearer it approached; *Exod. 10. 28. Pharaoh* quarrels with *Moses*, and bids him get him gone, but *Exod. 12. 40. 41.* God observed his time even to a day: Gods appointed time is ever seasonable, though sometime it seemes late: Instances are many, *Exod. 14.* at the red Sea, God appeared in the Mount: Look throughout the Book of *Judges*, and *Samuel*, and *Kings*; the Scripture is plentiful in this argument.

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But here a question may bee seasonably made, Why doth God put off the deliverance of his servants even to the last moment, when things seeme to be past recovery?

Reason 1.

Because God hereby will shew to us how that his way of delivering is farre different from ours, as much as his power is different from the power of the creature: for he can raise up Carpenters, when there is nothing in view but opposition, he shewes how that he can recover when things are past recovery, and hee can deliver when things are desperate, hee shewes us that he hath power in his hand to make a reason for deliverance, when the season for our account is past, *Ier. 30. 11. 12. 13. 14. 15. 17.* It is said concerning Gods people, *Thy bruise is incurable, thy wound is grievous, v. 12. & 15. thy sorrow is incurable*, and yet *v. 17. it is said, I will restore health unto thee, and I will heale thee of thy wounds, &c.* when the matter is past cure, then it is fittest for him to cure, who can heale incurable wounds.

Reason 2.

God will hereby try whether you be the true children of *Abraham*, that you can hope above hope, whether you can beleieve deliverance when you cannot see deliverance in probability, *Rom. 4. 18. 19. 20.* there is your pattern, he will put you to it whether you will take out that copy, he wil try whether the faith of his servants be so quicksighted as to see deliverance through destruction, and a horn of salvation, *Luk. 1. 69.* exalted above all the hornes of confusion.

Reason 3.

Hee raiseth up Deliverers, then when his Churches enemies appeare most fierce and insolent, and his people are at the lowest; that he might shew himselfe most glorious on his peoples behalfe, against their Adversaries. God never appeares so glorious as when he appeares both for confusion and consolation at once, with his golden Scepter held out to his people, and his Mace of Iron brought forth to break his enemies in pieces like a Potters Vessell; when he is a *Light* and a *Flame* at once, *Is. 10. 17.* when he appeares as he did *Exod. 14. 20.* in the *Cloud*, which was bright and black, a cloud of comfort and a cloud of confusion at once; his two great attributes by which he is known amongst the children of men, I meane his justice and mercy, when they doe shew themselves together, then they doe mutually illustrate each the other, and render God much more glorious to the world.

Whence

Whence it is that you shall finde in Scripture, that the greatest mercies fall in with the greatest vengeance; *Dem. 32. 47.* there is vengeance and mercy together, and *Is. 61. 2.* the *acceptable yeere of the Lord*, and *the day of vengeance* both proclaimed at once. So also *Is. 59. 17. 18* there is the *helmet of salvation*, and *the breastplate of righteousness*, and *the garments of vengeance* at once upon God. So also *Nah. 1. 6. 7.* you have God very fearefull and terrible, and a strong hold. &c. likewise *Luk. 21. 25.* you shall seldome read of such times, fuller of confusion, and *v. 28.* the day of redemption is close by this day of destruction. It is therefore Gods course to raise up the greatest comforts to his people, when their enemies are most proud and intolerable, that so he might appeare the more glorious in his works of mercy and fury, of consolation and confusion.

A fourth reason, why Carpenters are brought in to deliver when the homes are most exalted, is in respect of the Deliverers, for by these means they appeare more conspicuous and eminent: *Moses* had not been so notable, if *Pharaoh* had not been so hardened; neither had *Ioshuah* appeared so brave a Sculdier, if he had not found so great opposition from Gyants and *Anakims*, from stout and strong enemies; *Dauids* valour was the more taken notice of, because *Goliaths* pride and valour was so daring and terrible; the antidote never shewes it selfe so Sovereigne as when the poyson shewes it selfe most malignant. *Austin* had not been so renowned to posterity, but for the obstinacy and subtlety; and learning of *Pelagius*; nor *Athanasius* but for *Arrius*; nor *Cyrril* but for *Nestorius*; nor *Gregory Nazianzen* but for *Macedonius*; nor *Leab* but for *Eutyches*; nor *Hierom* but for *Ruffinus*; *Constantinus* had never been called *Magnus*, if the Persecutors had not proved cruell; he never had been so famous for building the Church of God, if they had not been famous in the butchery of it; *Jewell* had not shewed so orient but for *Harding* who was his foyle; nor had the Synod of *Dort* been so much spoken of but for *Arminius*: none of all these had proved so good Carpenters, if they had not met with such homes, so full of fiercenesse, rage, power, and tyranny; Nor had the eyes of Protestant Christendom been so much fixed on this Parliament, if the homes

Reason 4.

Vid. con Nic.
Tom. 1. conc.
Gener. & conc.
Epb. Tom. 2.
conc. Gener. ex
Ed. Sin. & Tom.
1. on Ep. Leonis
81. 95 & ed. 1.
Serii.

of

of Papall Christendom had not pushed with such violence against this Parliament.

Vse 1.

This reproveth those that murmur and repine and cry, *Where is the promise of his coming?* where are the Deliverers so much expected, so long looked after, they are much to be blamed that will measure Gods times by their glasse, and if he doth not strike with their clock and goe by their dyall, then there is no hopes, the time appointed is past, and they will wait no longer: It is a great boldnesse that men take to themselves, they would deale with Gods Providence as they doe by their Watches, set it backwards or forwards according as they have a minde to have things fall out sooner or stay longer: It is a very great fault in Christians, they out-runne Providence, and they are impatient to stay for deliverance, never considering the vast difference betwixt Gods Chronology and ours: By this meanes it falls out that they have spent their stock of hopes long before the time and season, in which we should most hope.

**Vse 2.*

This teacheth us to wait the Lords leisure; although we doe see hornes that have pushed the Church and scattered it, it will not be long before we shall see Carpenters; nay our comfort is, we doe see them, and they are at work already on the hornes and have knocked some of them off; Since God stayes long (in our apprehensions) before he delivers, and we cannot accelerate or hinder the course of his Providence, it behoves us to wait upon it, and to follow it, but not to out-runne it; considering also that as we cannot conduct and lead on the motions and periods of Providence, so (it often falls out) that when things are desperate in the eyes of man, then in the course of Gods Providence and Chronology, there be the greatest emergencies for new expectations. This therefore should teach us dependance on this God, which commands deliverances, when things are deplored and desperate, that can work salvation out of ruines. Let us remember that *he which believeth will not make hast*, but as it is, *2 Chron. 20. 12* *he will have his eyes on the Lord*; remembring that *Hab 2. 3. 4.* *The vision* (I may say of the Carpenters) *is for an appointed time, but at the end it shall speak and not lie; though it tarry, yet wait for it, because it will surely come, it will not tarry, &c.*

This

Use 3.

This should comfort Gods people very much, in regard they have a God who can and doth bring in a full sea of comforts when they are at the lowest ebbe of misery; there is alwayes a remedy very neer their misery. The Church may be in *Hagars* condition, all her stock of hopes may be spent, and she may give her children for loit, as *Hagar* did; she may sit and weep for want of reliefe, and yet there is a well of mercy close by her, though she doth not see it, as there was close by *Hagar*, *Gen. 21 15, 16, 17, 18, 19*. Here is a comfort, that for every danger there is a deliverer laid in for, and bespoke before-hand that he should be in a readinesse; the provident God hath fore-cast for every horn a Carpenter, and the Carpenter which God sets on work proves too hard for the horn; there is a builder for every breaker downe, and a repayer for every destroyer. It must needs be a very great comfort, whilst we consider how that the Church never did receive any great blow by a push from any horn, but God provided a present remedy. God that fore-saw the enemies of the people of God, provided a *Joshuah*, raised up the valiant Iudges, and Kings, and Prophets, and Apostles, &c. for his people; God provided a *David* for a *Goliath*, a *Mordecai* and *Hester* for *Haman*, a *Cyrus* for *Babylon*; You shall find for your comfort in Ecclesiasticall story, that if any heresie did arise as a horn against the truth, God provided a Carpenter with his Mallet to knock down that horn, whence our famous Divines are called *Hæreticorum mallei*. For the (a) Arrian Heresie that struck at the Divinity of Christ, you had the first great Councell of *Nice*: Then for the Heresie of *Nestorius* (b) that made two persons in Christ, the *Ephesine* Councell was called, and the heresie condemned: As for the heresie of *Macedonius* that denyed the Divinity of the Holy Ghost, the Councell of *Constantinople* to suppress that. And then for the heresie of *Eutyches*, which affirmed but one nature in Christ, the Councell of *Chalcedon* was called for the extirpation of that. I might be large in this kinde, but I forbear.

I now come to the second Proposition which was the sixt: That when God raiseth up Carpenters, they shall carry on the worke, The 2. Proposition both for plucking down, and building up, mangre all opposition whatsoever to the contrary.

The Babylonian hornes which hindered the deliverance of Gods

C

people

(a) Hist. Conc. Nic. præ. Con. Nic. ex ed. Bin. Tom. 1. Conc. Tom. 1. Conc. Gen. & provir. Ephef. Conc. par. 2. Aff. 1. ex ed. Binii ex lib. Nestor. collect. (b) ἀγία σύνοδος, &c. ἐπιστάτης νεστωρίου τοῦ δα, then follows the sentence of condemnation from the whole Synod. (c) Tom. 2. Gen. & provir. Conc. ed. 1. Bin. Ephef. Conc. par. 2. aff. 1. (d) Tom. 1. Conc. Ep. Leonis 81. & 55. de blasphemis Nestorii & Eutych. ex Sur. ed. Tom. 3. Conc. Chalced. par. Aff. 4. ex ed. 2. in. Vid. hist. Conc. Constant. Tom. 1. Conc. Bin.

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people, and the building of the Temple, were knocked off and broken down by *Cyrus* and others that God raised up, and the building of *Jerusalem* went on, *Ezra* 1. 1, 2, 3. &c. Then afterwards the enemies prevailed so far, that they hindered the building, *Ezra* 4. 6. & 24. then cap. 6. 1, 2. &c. you have a Decree for the building: Then *Haggai's* and *Zacharias's* prophecies stirred them up to build, *Ezra* 5. 1. *Zech.* 4. 7. the Mountaine that stood before *Zorobabel* is made plain.

The reason of this is plain, *Zech* 4. 6. because when God sets men on worke where there be least hopes of doing any good, yet the work shall go on, *Not by might nor by power, but by my Spirit*, sayes God. It is not thus to be understood, as if he would make use of no instruments, for he did then make use of Carpenters for the building of *Jerusalem*, but *by my Spirit*, i.e. I will so rule, and order, and dispose of things by my Spirit, those means that I shall use, that it shall appeare I did it, and that my name was written upon every part of the businesse.

It appeares to be Gods Spirit and hand in bringing things to passe; first, when a matter falls out unexpectedly, and strangely, and suddenly, as we see that deliverance of *David*, *1 Sam.* 23. 26, 27. Or secondly, when God workes by contraries, *Psal.* 113. 4. as when light springs out of darknesse, or when that which was intended for ruine, becomes an Antidote, when the wicked are taken in their owne crafts, *Psal.* 7. 15, 16. Thirdly, when God works by weak and contemptible meanes, *1 Cor.* 27. 28. Fourthly, when many casualties and accidents falling in together, are wisely ordered to advance a businesse, as appeares in *Mordecai's* case, *Esth.* 6. 1, 2, 3, 6, 7.

So that when God calls men to any special service, it shall be done for he engageth himselfe in a special manner for the doing of it: Whence it is, that God for the encouragement of his servants in great businesses, tells them, Lo I am with you, as if he should say, my wisdom and power shall be with you, both for the ordering and effecting of the designe. When God called *Moses* to that great worke of leading his people out of *Egypt*, he speaks that encouraging language, *Exod.* 3. 10, 11, 12. *I will be with thee*, and chap. 4. 10, 11, 12. he confirms him in like manner, though *Moses* did shrink, and distrust, and was very hardly brought on to the work

work. Whatever the work be, yet it matters not, so God be in it, he fits men for the work, and carries them through it, though it may seem difficult and impossible, *Ier. 1. 17, 18, 19.* If God makes use, though of a worm, that worm shall thresh Mountains in peeces, *Isa. 41. 14, 15, 16.* The poor Church trampled on like a worm (which as it is least able to help it selfe, so it is most exposed to injury) yet it shall crush in pieces those that tread it under foot; the wheelies moved as the living creatures moved, and the living creatures moved as the Spirit moved, *Ezek. 1. 19, 20, 21.* when he sets the wheelies of the creature going, there is nothing can stay them; there is no standing against those whom God sends on his errand, *Deut. 30. 32. Ier. 51. 20, 21.* It is spoke of *Luther* how invincibly and irresistibly he went on in the opposing of the whole body of Antichrist, the whole Kingdome of Satan and the beast could not stand before him.

Whence it follows by way of inference and corollary full of sweetness and comfort, that those whom God employes in his service, they shall conquer all opposition; Mountains shall be plained, *Zech. 4. 7.* Anakims shall lye prostrate like *Dagon* before the Arke, *1 Sam. 5. 2.* *Iericho* walls shall fall down, *Iosh. 6. 20.* If God gives commission to Armies of Flies and Locusts, they will make a puissant people stoop, *Exod. 8. 21, 25. and 10. 16, 17.* though the opposition be great, and the meanes to encounter it small, that is all one; one to a thousand, and two to ten thousand is mighty oddes in number and strength, and yet they shall conquer, *Deut. 32. 30.*

It followes, secondly, for encouragement, that no plots or designs, no conspiracies and combinations against those that God sets on worke shall prosper, *Isa. 8. 9, 10. Iob 13. 16, 17. Isa. 29. 14.*

Honourable and Beloved, this Truth hath been sealed to you by many experiments, and by a concurrence of providences, many, and strange, and visible; so visible indeed to any (but he that will not see) that you and we must needs confesse and say, there was *Dignus Dei*, and another time *brachium Altissimi*, and here again *Iehovah-lireh*; and againe, *If the Lord himselfe had not been on our side, Psal. 124. 1, 2, 3, 4, 5, 6. &c.* This deliverance you may ascribe *Deo liberatori*, to God our Redeemer, and this Victory *Deo*

caelestis ille Germanus Lutherus Antichristum antea terribilem omnibus, suis oris buccina conterruit, et parva sodalium, infirmis, tatis contra potentiam, simplicitatis contra fraudes, humilitatis contra fastum, contra crudelitatem patientis, arma communium gentium superatus manu, in restitutione evangelii secit progressum, Lant. in Orat. pro German.

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adversari, to God my helper; and this blow and wound given to the adversary, *Deo vindicti*, to God to whom vengeance belongeth; you and we must needs say here, *This is the Lords own doing, and it is marvellous in our eyes*; How often hath it been made good to you, that surely there is no enchantment against Jacob, neither is there any divination against Israel? *Num. 23. 23.* Here you may write a *Selah*, here an *Higgaion Selah*, there being matter of astonishment and admiration in Gods mercies to you; How often has God shewed himselfe then, when indeed there was *dignus vindice nodus*, it being past humane help? How often have you been brought to those straits, that you have been all puzzled, and non-pluff'd? you have been at a stand, and when you stood still, you then saw the salvation of the Lord, your standing still was Gods chiefe time of working, *Exod. 14. 13.*

The truth is, the House in which you sit hath been the Mount of the Lord, a Mount of mercies, and a Mount of deliverances; so that you of all men may truly say, *God is our refuge and strength, a very present help in time of trouble, Psal. 46. 1. and the Lord of Hosts is with us, the God of Jacob is our refuge, v. 7. Selah.* The vessell hath bin so neer sinking, that with the Apostles you have cryed out, *Lord save us, we perish*; and he hath saved you, and you have not perished.

Object. by way
of discouragement.

But it may be said, that you find many incombrances and difficulties, more hornes seem to spring up in the place of the old, and when one mountain is removed, it doth but give place and make room for a greater, as if the removing of one difficulty, were but the creation of a greater.

Answer. by way
of retortion
for encouragement
the more.

This should be so farre from discouraging you, that it should cause you rather to double your files, this should increase your zeal and courage, for true Zeal increaseth by opposition, and like the Palme, riseth up with a kind of indignation against that weight that is laid upon it. You may well think, that when the Carpenters fall upon the hornes with their hammers, axes, and sawes, the beasts that weare them will be outrageous; this should encourage you the more, it is a sign you draw nigh the roor: It is a hopefull sign that many a devill is neer upon casting out of the Land; It is to be hoped that many a drunken, prophane, formall, superstitious, idolatrous, ceremoniall devill, many a foule spirit is ready to be dispossessed

possessed in regard they have rent and torne our Kingdome so miserably, like that Devill, *Mar. 9. 25. 26.* when he was to bee cast out, *rent the possessed sore, insomuch as he was a dead man for the present*; we hope that whole legions are ready to be cast out: you must conceive that those that rake in waspes nests, and in the holes of Aspes and Cockatrices, may meet with stings and poyson.

Besides, by how much the more diligent you be in your work, by so much the more diligent will Satan be to resist you. *Rev. 12. 4.* The Dragon stood before the woman which was ready to be delivered, to devour the child so soone as it was born; now that you are in travell ready to be delivered of a male child, of some good designe, the Dragon stands before you, not to be a Mid-wife to deliver, but an Executioner to strangle the child in the birth, or to devour it so soone as it is borne: Since you have to do with a brood of Serpents, you must expect, that the Serpent will send out of his mouth a flood, as he did after the woman, *Rev. 12. 15.* waters of Persecutions from all parts; When *Ishuah* the High Priest appeared before the Lord, *Satan stood at his right hand to hinder him, Zech. 3. 1.* but God rebuked him, ver. 2.

Furthermore, whatsoever may be objected almost by way of discouragement to you, you may find to have fallen upon those that built the Temple of *Jerusalem*, who were your Type, and you shall finde that notwithstanding all discouragements the building went on; which certainly must needs animate and quicken you, when you finde the parallel to be futable.

It is said, that the businesse is very sad and mournfull? *Ans.* It is true, there is cause of mourning, but there is cause of rejoycing too. *Ezra. 3. 12.* at the laying of the foundation of the Temple there was weeping, (I confesse upon another stile) and there was rejoycing to, because the foundation was laid, that there was some pregnant hopes of a building towards, which they might hope would come to an accomplishment in due time

Secondly, we are scandalized and reproched, and the work vilified and scorned. *Ans.* *Ezr. 4. 12.* there you have an invective; and *Neh. 2. 19.* when *Sanballat*, and *Tobiah*, and *Geshem* heard of it, they laughed us to scorn, and despised us, and said, *What is this thing that yee doe? will yee rebell against the K.* but take notice

Particular objections answered by way of parallel drawn from the Type, and the anti-type, from the builders of *Jerusalem* of old, and the builders of Gods house under the last times of the Gospel.

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of the pious answer, ver. 20. Again, *Neh. 4. 1. 2. 1.* You shall finde reproaches full of venome and indignation against the building and the builders; but yet for all this the building went on.

Thirdly, we are not only reproached, but the Adversary is in Armes against us. *Ans.* This was the case of the builders of *Ierusalem*, for when the enemies saw they could not laugh and scorne them from the work, they then levied forces to beat them from the work, *Neh. 4. 8.* but yet the work went on, and by that meanes it went on, see v. 9. But if it be so, how can it be expected that we should both defend and build? *Ans.* How did the builders of *Ierusalem*? they fought and built at once, *Neh. 4. 16. 17. 18.* and they did prosper and goe on. Nay, such was their constant opposition, that they were compelled to watch so constantly and diligently, *That they did not put off their clothes, saving for washing,* ver. 23.

Fourthly, the businesse is now grown to that passe, that it is so heave and so chargeable, that there is a great cry and clamour of the people by reason of taxations, and by reason of continuall watching and labouring at the works, men are constrained to leave their Trades, and Trade decaying, men now spend upon the stock; nay, many a mans stock is already spent, so that they are compelled to borrow upon use, whereupon there be many murmurings and repinings amongst us. *Ans.* This was just the case of them that built *Ierusalem*, *Neh. 5. 1. 2. 3. 4.* the very selfe-same words that were then spoken are now taken up, and there is much like the same reasons and grounds: But observe the wisdom and zeale of *Nehemiah* in this case, how he behaved himselfe in the verses following, from the 6th to the 13th and consider the issue most happy, in the verses after.

Fifthly, but the people of the land are disaffected both to us, and the work. *Ans.* *Ex. 4. 4. 5.* *The people of the land weakened the hands of the people of Iudah, and troubled them in building, and hired Counsellours against them, &c.*

Sixthly, our Adversaries lay their designes deep, they work under ground. *Ans.* So it was with them anciently, *Neh. 4. 11.* *their Adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.*

Seventhy,

Seventhly, many great ones draw back, the Nobles many of them will not put their hand to the work. *Ans.* So it was anciently, *Neb. 3. 5. The Nobles put not their neck to the work of the Lord.*

Eightly, we are dealt withall by way of treaty and friendly accommodation, places of meeting are proposed, and the truth is, their traines of love, are trains of powder to blow us up. *Ans.* So it was with *Nehemiah, 6. 2.* he was sent to by *Samballat* and *Geshem*, saying, *Come let us meet together in some one of the Villages in the plains of Ono; but they thought to doe me a mischief:* Whether the case at a Town not farre off be not much like this, and whether mischief were not intended, let the event speak; but observe what answer *Nehemiah* made, *v. 3.* Nay, they sent to him foure times, but he gave them the same answer, *He had a great work in hand, so that I cannot come down, &c.* I will not undertake to prescribe what answer you should give.

Ninthly, we have open Declarations against us, and the world is told that we rebell, and that we think upon strong matters, such things as never entred into our hearts. *Ans.* Just so it was with *Nehemiah, c. 6. v. 5. 6.* they send an open letter to them to that purpose it might be known to the world, and that they might affright them with that terrible word of Rebellion. Nay, it is said that they employed Prophets to Preach their Rebellious intentions, that they might be communicated more easily and effectually to the people; this was said then, *v. 7.* and let the same answer that *Nehemiah* made, be now made also, *ver. 8.*

Tenthly, we had those that are set on purpose to draw and entice us into unwarrantable courses, that so there might be a just matter of accusation against us; some have been tempted on purpose for that end, that so we might lie open to their imputations. *Ans.* This was *Nehemiah's* case, *c. 6. v. 10.* hee was allured by *Shematah* to goe with him into the house of God, pretending it was not safe for *Nehemiah* to be in the City; now this would have engaged *Nehemiah* in a dishonourable act, to flie into the Temple, this might have favoured of feare, and then others might have been disheartned, and therefore he entertaines the offer with indignation, and said, *Should such a man as I flie? v. 11.* Secondly, it would have engaged *Nehemiah* in an unlawfull act; for

Innius.

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Innius and *Tremelius* observe, that it was not lawfull for him to go into the Temple, and to that purpose they urge that Law, *Numb.* 3. 38. and *Nehemiah* seems to intimate the unlawfulness of the thing, v. 12. he sayes, *and loe, I perceived that God had not sent him, but that he was hired to make him afraid, and sinne*, v. 13.

Eleventhly, but we have those that do entertain commerce and entercourle with our Adversaries. *Answ.* So it was antiently, *Neb.* 6. 17. It is said, *in those dayes the Nobles of Iudah sent many letters unto Tobiah, and the letters of Tobiah came unto them*: It seems the Nobles were rotten in those dayes, some of them; nay more, many of them, in *Iudah* some were sworn to *Tobiah*, because he was the Sonne-in-Law of *Shecaniah*, it should seeme he was well allyed, ver. 18. & in the 19. ver. you may see the end of the letters, why they were sent, and why they told the proceedings of *Nehemiah* to his Adversaries.

Twelfthly, the people of the Land are unprepared, and are apt to draw back and hinder the work. *Answ.* so it was in the time of building the Temple, as appears, *Hag.* 1. 2. 3. 4. 5.

Thirteenthly, Our enemies are not onely potent, but crafty. *Answ.* So were the enemies of those that built *Ierusalem*, but that is no matter, for *Is.* 47. 10, 11. it is one of the judgements against *Babylon*, *For all her divinations and subtilty, that they shall not know how and whence their evill shall come upon them.* These be discouragements I confesse, for *Neb.* 6. 9. it is said *they made us afraid*; but for all this the building went on, and prospered.

Fourteenthly, it may be added further, That there be mighty Commotions, and stirres, and tumults here and in other parts of Christendom. *Answ.* That must be expected; The over-turning and casting down of *Babylon*, which is a great part of the Carpenters work, must be with great Commotions; When the dayes of old *Babylons* ruine did approach, *there was a noise of a multitude, a tumultuous noise of the Kingdomes and Nations gathered together*, *Is.* 13. 2. 4. Doe but look over *Jer.* 50. & 51. chap. to this purpose: And so it shall bee in the plucking down of mysticall *Babylon*, *Rev.* 16. 17. 18. Kingdomes shall be turned upside down; Doe you think that when God raiseth up the hearts of men to wound the beast that hath seven heads, and ten hornes, *Apoc.* 17. 7.

the

the hornes that are upon the head of the beast, which are ten Kings v. 12. will not lay about them, when they see the very head of the beast which bears the hornes struck at, that it may be quite struck off never to rise more?

Besides for further answer to this, you must expect great noises and tumults upon another ground, *Rev. 11. ult. The Temple of the Lord was opened, and the Arke of his testament*; That is, those mysteries that were shut up and were not discerned formerly, but by learned men and great Schollers, these onely were admitted into the Temple, to look into the Arke; but now the Temple is opened, and the Arke discovered, any Christians (though weak) yet might goe and see and know the mysteries of Religion, antiently hidden from the eyes of the Vulgar; What followed upon this? *Lightnings, and noises, and thunders, and earthquakes, and a great haile*; that is, great tumults, and commotions, and troubles; for the world envying the happinesse of Gods people in this great discovery, did fret, and bite the tongue, and murmure, and trouble the people of God.

Fifteenthly, wee have of the most religious people that are discontented. *Answ.* There are not many of them: godly men may be 1 ignorant, and so misled; and they may be 2 froward and pettish, and so may fret; or they may 3 have interests and relations that look another way. Now when godly men look upon you through these glasses, they may be allowed to judge amisse; However it was the case of *Paul*, he had not onely wicked and ungodly men that did oppose him, as you read, *Act. 17. 5, 6, 8. &c. and Act. 21. but Act. 13. 50. The devout women, and the chiefe men of the City raised persecution against Paul and Barnabas.*

Sixteenthly, it is said, wee goe on slowly. *Answ.* The Temple was many yeares in building: Blessed be God you doe goe on, great bodies move by leisure; Reformation work* is heavy work; and there be many obstructions: *There is much rubbish*, as there was *Neb. 4. 10. so that they were not able to build the wall*; But blessed bee God, many of the utensils, and moveables, and much of the trumpery are cast out already; a vast old frame must be pluckt down; many horns must be knockt off; many rough stones and knotty pieces you shall meet withall, to be squared

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and polisht : And there be more builders of *Babel* then there are builders of *Ierusalem*, more that would pluck down, then reare up the walls of *Zion*.

Lastly, it may bee said that you shall never live to see or enjoy your labours in this great work ; it being a businesse so vait. *Answ.* If you doe contribute any thing to so blessed a work, *your labour shall not bee in vaine in the Lord : David* thought himseife much honoured, that hee might prepare materials for the Temple. It is a happinesse to you to begin that, which is the hope of the present age, and shall be the rejoycing and the glory of posterity : And yet it may bee that that promise may bee made good to you, *Is. 65. 22. 23.* what is said of houses there, perhaps may bee made good in this building, and that to you, *That you shall build and inhabit, you shall plant and eat the fruits of the planting ; and mine Elect shall long enjoy the work of their hand.*

Encourage-
ments to the
work laid
down.

Thus have you had the discouragements removed, I come to the incouragements to the work. 1. The Word is gone forth for ruine against *Babylon*, *Rev. 14. 8. & 18. 2. Babylon is fallen, is fallen :* the word is doubled, so that her ruine is certaine, it is irresistible, and irreparable ; a great part of your work is done to your hands ; so that though all the World cry up *Babylon*, it shall not bee able to reare one stone of it againe ; So that for plucking down, which is a great part of your work, it is already done : Shee is fallen in Gods sentence, and shee is falling, her execution drawes nigh. 2. The word of promise is gone forth, *Aedificabo Ecclesiam*, *Mat. 16. 18.* Now let all the world cry it down, they shall not prevaile, the word of Gods command is a word of power, it is invincible, there is no standing against that word : *Is. 44. 26. 27. 28.* there is a commanding promise full of majesty and might, and upon this promise followes the work, and the work-men fall to the businesse, *Isa. 45. 1. 2. 3.* I might give many promises to this purpose, but they all empty themselves into that which is named ; now although the Decrees of Princes should stand in the way to oppose the Decree of God, they shall doe no good, *Micah 7. 11.*

3. Many

3 Many prayers are sent up to heaven for these very purposes; the cloud that was no bigger then a mans hand, *1 King. 18. 44.* was a token of a great deale of raine, but that cloud of incense, *Levit. 16. 13.* compared with *Psal. 141. 2.* that is ascended to heaven, has covered not the Mercy seat onely, but the Heavens, and certainly this cloud will fall downe in showers of mercy.

4 The eyes of all true Christians are upon you, and their hopes and interests seem to be imbarqued in you: certainly a Vessell laden with so precious engagements and interests of the present and future ages, cannot miscarry. *Casarem vehis*, was thought encouragement enough to the boat-man, who wasted over the great Commander of the world in a tempest; you carry the interests of Christ, and therefore although the Sea be rough and dangerous, you need not feare.

5 The late Covenant is none of the least encouragements, that triple combination of three Kingdomes will shake the Triple Crown; for it was the course that Antichrist took to establish his Throne, by confederacies and oathes, *Rev. 13. 16, 17.* the mark there may be taken for that indelible character which those that were in orders did receive, (as the Papists affirm) when they did bind themselves by oath to defend and promote the Papall See; or it may be taken for that solemn Oath which (a) Emperours took, in which they did sweare allegiance to the Pope; others also did usually sweare to maintain the Church of *Rome*; and there was an oath framed not long since with an &c. in it, in which wee must have sworn up Prelacie, and something else: Now as the Papall Hierarchy hath been sworn up, so it must be sworn down; the sealed servants of God, *Rev. 7. 2. i. e.* those that have bound themselves by oath and Covenant to him, (for oathes are seales) shall confound the marked servants of the Beast.

6 There be many intimations and prognosticks of the overthrow of *Babylon*, and of the reedifying of *Ierusalem*; of the rising of the one, and of the ruine of the other; amongst many, I will point out some few.

(a) So Otto primus anno 942. swore to John 12 Pope. *Se sanctam ecclesiam Rom. & Iohann. rectorem ejus exaltatum, secundum possessionem. Distinct. 63. cap. Tibi domino.* And lib. Pontifical. the Emperours Oath is set downe: promittit, spon-

det, pollicetur, atque jurat coram Deo, & beato Petro, se de cetero protectorem, procuratorem & defensorem fore summi pontificis, & sancte Ecclesie Rom. &c. Clement, Lib. 2. Tit. De jurandis.

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1 The Churches of God are brought to a very low ebbe, and almost past hopes, they have travelled with sorrow, and brought forth *Benonies*, teares, the issues of sorrow; now the time of the Churches groaning and sighing, is the time in which the *Embryo* of deliverance and mercy is begun in the womb, and the acutest throwes and pangs of the Church have been immediate fore-runners of some child of promise, of some *Isaac* to the Church; *In the mount it shall be seen*: So it was with *Israel*, *Exod.* 2. 23, 24, 25. and *Psal.* 102. from the 2. to the 13. is set forth the low condition of the Church, and vers. 13. is Gods time set forth, to arise for the help of his people.

2 The pride, cruelty and impudence of the Churches enemies, shew that they are ripe for ruine; *the iniquity of the Amorites is almost full*; the filling up of the measure of their iniquity is not onely a fore-runner, but a cause and provocation to their ruine, and the emptying of the vials of Gods wrath; when they are on the highest pinnacles of glory, and ambition, and insolencie, then they are neere their downfall, *Isa.* 14. 13, 14, 15, 16. and *Apoc.* 18. 7, 8.

3 The generall shakings and earth-quakes of Kingdomes. For when Christ doth doe any notable things for his Church, against his adversaries, he shakes the foundations and pillars of States and Kingdoms: The truth is, when the Lord doth any notable things in the world, you shall find that there hath beene great tumults and commotions in States, *Jer.* 5. ult. *Joel* 3. 16. At the ruine and fall of the *Cæsarean Empire* after the death of *Julian*, there was mighty earth-quakes, and also great commotions and shakings of Nations (a): Certainly, God hath some great work in hand, otherwise he would not thus shake the Heavens and Earth, as he now doth.

(a) *Ammian.*
Marcel. l. 26.
c. 31. *Hieron.* vi.
ta *Hilsonianis.*
Ammian. lib.

in c. 10. *Soerct* l. 4. c. 27. *Paul. Dia.* *Hist.* *Miscell.* lib. 12. c. 14. *Med. Apost.* of the latter times. anno Christi 367. which was about the time of the ruine of *Rome* heathen. *gravis exiti t terra motus, & ve'nt per uniuersum orbem Rom. bellicum canentibus buccinis, excitata gentes se'vissime, h-mites sili p. oximos per'sultabant; Gallias, Rhetiasque simul Alemanni popu'abantur: Sarmatae Pan-noniam & Quadi: Picti, Saxones, & Scoti, & Attacorti Britannos arumnis vexare continuis; Anstoriani Mauri caque a'lie gentes Africam solito acrius incursabant: Thracias diripiebant predatores; globi Gothorum: Persarum Rex Armeniis manus inieclabat* *Claver. hist.* *Epit.* *S. sim.* *Gros.* lib. 7, cap. 32.

4 The great number of choice and excellent spirits, fitted on purpose for some extraordinary employments: you shall find still when God had any notable designe, he raised up some eminent instrument which he would Honour so farre as to make use of to bring the businesse to passe. The truth is, those that have appeared in the world in any more notable degree of eminence, and have been singled out for noble and heroick services, it hath pleased God to imprint some speciall characters upon their spirit, that so thereby he might as it were authorize them for employments. So *Moses, Ishuah, Samuel, Deborah, Gedron, Sampson, David, Solomon, Cyrus, Zorobabel, Nehemiah*, I might instance in Prophets and Apostles which came to those great places and designes, to which they were called, with certain impressions of a Divinity upon them; this makes me think there is some notable design which God is now bringing about, in regard he hath prepared so many instruments to set on work; I doe beleieve the world never had the spirits of men more elevated and raised up to the highest pitch, aiming at nothing under a thorow Reformation; *Zion and Ierusalem* is in their eye and in their heart continually: Men seem to be aspiring and even ambitious to contribute something to that work which shall be the glory of the world.

5 The generall talk throughout the household among the domesticks, is, that Christ their King is comming to take possession of his Throne, they doe not onely whisper this, and tell it in the eare, but they speak it publicly; now you know that before that Kings do go to a place, their purpose is first known among their domestick servants, it is talked of within doores first, and then it is published abroad, and you shall have harbingers to prepare their way: This hath been the newes quire through the household, and harbingers have been sent abroad, it is a sign that he is not far off, it will not be long before he will come.

6 The Gods of *Babylon* are in disgrace, and scorned, and trampled on, an evident sign of approaching ruine; if once the Gods of a Nation be taken, and captivated, the Nation must not, cannot stand long. Now the Idols of *Rome* are in great discredit, and those are the gods of *Rome*; for the Idols of a place are called in Scripture the gods of a place, *Ier. 16. 13*. The Idols, the Pictures, Images, Crucifixes, superstitious practices, Reliques, and

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Ceremonies, Rites, and Customes, with the Lawes of their Gods, are scorned, and disdaind; and loathed. *If. 46. 1. 2.* It is said, *Bel boweth down, Nebo stoopeth, &c.* the famous Idol gods fall down; Gods judgements were executed upon them; *Babylon* doth not stand long after, for *ch. 47. 1.* God sayes, *Come down, and sit in the dust, &c.* dost thou think to stand when thy gods be down? So *Ier. 50. 2.* speaking of *Babylons* destruction it is said, *Bel is confounded, Merodach is broken in pieces, her Idols are confounded, her Images are broken in pieces:* And *Ier. 51. 44.* God sayes, *I will punish Bel in Babylon;* then it followes, *the wall in Babylon shall fall:* and *ch. 48. 7.* speaking of *Moabs* captivity, hee sayes, *Chemosh shall goe forth into captivity with his Priests.* *Chemosh* was the Idol of the *Moabites*. Thy gods, O *Rome*, are captivated, banished, scorned; *Rome* look to thy selfe, thou canst not stand long; the gods are cast out of their strong holds spoken of *Dan. 11. 39.* (*i.e.*) out of the Temples which are the Ecclesiasticall holds, dedicated to the true God, and the *Mahuzzims Deo & Sanctis*, as Master *Mede* very well expounds it, in his *Apostasie* of the latter Times. Now we see that the very names of Saints set up with God and assigned to dayes and places are almost cast off, and the Images of Saints, which are strong (*a*) holds too, are broken down: Wherefore as *L. Florus* said concerning the taking of *Carthage*, after *Carthage* none need bee ashamed to be conquered (*b*); So I say, after the Conquest and captivity of the gods of *Rome*, *Rome* need not blush to follow; The very Heathens when they besieged a City (*c*), in the first place they charmed the gods of the place, and then they doubted not of the City: The gods of *Babylon* are charmed, and therefore it cannot be imagined that *Babylon* should hold out long.

7 The Prophetickall Calander in which the time of the ruine of *Babylon*, and the building of *Sion* is foretold, seemes to intimate that the time is neare approaching both for the one and the other. For there is the same measure of time, the same synchronismes of the 1 woman, (*i.e.*) the Church of God living in the wilderness, which is *for a time, times, and halfe a time*: And 2 of the seven-headed beast, (*i.e.*) *Rome*, which should reigne 42. months: And 3 of the witnesses prophesying in sackcloth 1260. dayes, *Rev. 11. 3. & 12. 6. & Rev. 13. 5.* Then 4 there is the

same

(a) Crosses have been esteemed Fortresses and Ammunition, whence that usuall expression among the Antients, *munire signo crucis.*

And *Constantinus* Moreffa in-veighing against *Leolfaurus* for demolishing Images, calls them *turnes atq. munitiones religiosi cultus.*

(b) *L. 1. c. 7.* Post *Carthaginem* vincti neminem pudit, &c.

(c) *Macrobius* sets down the Charme used against *Carthage*, *l. 3. c. 8.*

same measure of time, of the treading under foot of the Court and the holy City by the Gentiles, Rev. 11. 2. As for time, times, and half a time, it is expounded, c. 12. v. 6, compared with 14. to be three years and a half: And three years and a half containe 42. Months, and likewise in three years and a half there be 1260. dayes. Now it is frequent in Prophecies to set down a day for a year; so then by that account the witnesses sufferings under the Beast, and the Churches persecution by the Whore, and the tyranny of Antichrist, reckoning a day for a year, must be 1260. yeares, which is just so many yeares as Christ Preached dayes (as is conjectured:) Now some take the beginning of this account from *Hildebrand*, for then Antichrist was very high, Anno 686. according to the number of the beast, Rev. 13. 18. I will not undertake to determine when we should begin, and when to end the account, but it is cleare that there is the same beginning and the same ending. However take your levell where you will, there cannot be many yeares remaining of 1260. not many weeks of the three yeares and a half, not many dayes of the 42. Months. I may adde to this, that the Vialls that are poured forth already upon *Babylon*, and the evident Declinations of the Papall state, are as so many steps to ruine; the deadly wounds given to the Whore-ridden Beast are so many prologues to the Tragedy of *Rome*: It would be too long to go over all the particulars severally.

8 I might adde the Predictions of *Astrologers*, and those that study the *Almanack* of Heaven written in visible Characters*: there is one that is so farre from favouring your proceedings, that he hath most unworthily reproached you, in a book set forth by him, in which he hath collected some choice observations, (give him his due) out of the most learned Astronomers, which seeme to give great light to all that I drive at: (a) *Alsted*, and he out of *Tycho Brahe*, sayes that from the yeare 1603. to 1642. the world will receive great mutations, because in those 40. yeares comes to a period, the seventh revolution of the Planets; besides the numbers in *Daniel* and the *Apocalyps* confirme the same: (a) *Tycho Brahe* sayes, that this seventh revolution hath some name of carni: *Calinarii*. pag. 28. (a) *Alsted. Spec. Mundi inferi. Chronol. & in Encyclop. abfoluta*, Septimâ hâc revolutione Plan. et redeunt ad sua initia, unde finis regnorum Mundi à peritis rei Astronomicæ colligitur. *Encyclo* pag. 46. fol. edit. 1630. & in *Chron.* (b) *Sabbatismi quondam occultam rationem obtinet* (speaking of this seventh revolution) & *pro cateris peculiare*, & *ma. nî momenti quid denuntiat.* *Tycho Brahe.*

Mr. Nightman
in Apoc.

Mr Mede in
Clavi. apocalyp.

Mr. Mason in
a Pref. to his
Histo.

* *Nuntius Prophet.* It were worthy to be considered who they are that he charges with Rebellion and Treason, and Murthers, and Thesis, &c. whom also he calls by that opprobrious

what

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what peculiar and singular above all the former, hee speaks as if it pointed at a Sabbatime, and that by this meanes a preparation or proratis were made to the Apocalyptically thousand yeares. *Alfred* speaks peremptorily concerning the conjunction of *Saturn* and *Jupiter* in *Aries*, in *February* last, 1642. portendit (sayes he) *novi alicujus imperii revolutionem*: It is remarkable what *Kepler* said concerning the influence and effects of that portentuous starre in *Serpente* which appeared in *Octob.* 1604. and vanished in *Febr.* 1605. (a) he sayes that Ecclesiasticall Discipline shall be restored

(a) *Kepl. de Stella Serpent. p. 6.*
Hec particula respicit forsan concil. Bordre. Stanum 148.
sessionibus celebrat. m. 618. & Magnum Theol. Anglic. quem anhelamus, conventum praesentis hoc anno 1642.

by a publike Councell, the Church shall be reformed, licentiousnesse of youth shall be cleane taken away, and the madnesse of the people shall be restrained, and an Aristocracy *Collegiorum*, which may be capable of more constructions, shall prevaile. The Author of *Nunt. Prophet.* sayes, that he may ayme either at the Synod of *Dort* 1618. or (laugh not *Nuntius*) *The Assembly of Divines now called. Keplers* Prediction is very strange, and is yet to be fulfilled, and although some scorn that it should be meant of this *Assembly*, yet even they (if vengeance suffer them to live) may see the businesse in a good forwardnesse toward an accomplishment. I could tell you of much more in this kinde out of Astronomers and Divines, who speak strangely of the Climactericall year of the Beast, and the hornes upon the head of the Beast, as also of those glorious times approaching; but this would ask larger compasse then the time will beare, or a Sermon will containe. Wherefore now I suppose I may encourage you as the Apostle did the believing Jewes, *Heb. 10. 23. 25.* *Let us* (sayes he to them) *hold fast the Profession of our Faith without wavering: and so much the more, as you see the day approaching.* What day? That day in which your faith shall be confirmed in the Doctrine which I have Preached, which is the abolition of the Priesthood, (of which he had spoken before) and the legall Ceremonies; for nothing could adde a greater confirmation to their faith, which were beleiving Jewes, then to see the desolation of the Temple of which Christ had prophesied, and of the whole Religion of the Jewes as touching Ceremonies, foretold by the Prophets: So also may be understood, v. 35. & 37. of the same chap. *Cast not away your confidence, &c.* For yet a little while, hee that shall come, will come, and shall not tarry: What hee is this? but even he that

Daniel

Daniel had prophesied of, *9. 26. The people of the Prince that shall come, shall destroy the City and the Sanctuary.* That is, *T. Vespasian*, the R. Emperour, that was to come: I confesse others interpret the day spoken of, of the day of judgement but without any colour of truth: Now as the Apostles did encourage the believing Jewes from the time approaching in which they should see the end of *Daniels 70. weeks*, and the legall Sanctuary abolished, and so by that they might know the Messias was come; So I may encourage you from this, that the time is very nigh in which you shall see the utter abolition of the stability and glory of the Romish Religion and State, the time is nigh (as may be conjectured) the expiring, set forth in the *42 Months*, and *1260. dayes*, and the *three years and a halfe*, and in the mysticall language of *a time, times, and halfe a time*: Since it is so, the same words may be spoken to you, as *David* spake to his Son *Solomon*, when he was to build the materiall Temple, which was but a Type of this about which you are employed, *1 Chron. 22. 11. 12. 13.*

I come now to a Life of direction, in which (with all humility and submission) I shall endeavour to lay down some Rules.

1. Remember that those are *Carpenters* that are employed in this great work; Therefore you must doe as they that are to build, *you must alwayes go by rule, and by line, and plummet*; you must be most exact in the businesse, and have a care to goe by rule your selves, to keep close to Law, and cause others to walk by rule and measure, and steare by compasse; those that forsake rule, they may perhaps be said to build, but as those spoken of *Micah 3. 9. 10. they build up Sion with blood, and Ierusalem with iniquity.*

2. Prepare choise materials for the house of God, you must doe what lies in you for it; here must be no hay nor stubble, no humane inventions in this frame, they must be all cast out, and kept out.

3. Seek out wise master builders, choyce instruments, which must be more immediately employed in the service, and rearing up the Tabernacle of *Iacob*, lest in stead of a uniforme building you have a *Babel*: Those that build with untempered mortar, they doe but patch and dawb, but they doe not build; you must have a speciall care to set up *lamps*, and you must see that they be furnished with store of oyle; chuse *Aholiab*s and *Bezaleels*, men strongly furnished to every good work.

E

4. Take

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4. Take heed of doing the Lords work negligently and by halves; It is a terrible word that was spoken, *Jer. 48. 10. Remember what was said, Exr. 7. 23. Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven; for why should there be wrath against the Realm of the King and his Sons?* Consider that *Saul* did the work almost, but for that he was altogether rejected of God, *1 Sam. 15. 9. 26.* therefore goe you thorough with your work; the King of *Israel* being bid to smite upon the ground by the Prophet *Elisha*, he smote but thrice, but the man of God was angry with him and told him, *he should have smitten five or six times, and then he should have smitten Syria till he had consumed it, but now he should smite it but thrice, 2 King. 18. 19.* What ever hornes stand in the way, smite them, till you have knocked them off. The King of *Israel* paid deare for sparing, when he was to have destroyed, *1 King. 20. 42.* his life went for that life of him whom he spared, and the King of *Israels* people for his people. The Law concerning Oxen that push with the hornes, and goare, is set down, *Exod. 21. 28. 29.* It is not said his hornes shall bee sawne off, but *he must be stoned*, and if the owner had warning of the beast, and would not take a course with the beast that hee should hurt none, *he was to be put to death*; you have to doe with horned beasts, and they have pushed and killed, and you have had warning; I say no more, These very beasts are much more outrageous, like a Stagge that is wounded, or a Bull that hath received a knock at the Shambles, will make him that shot or strook them the object of their fury if they can; certainly the very worst use is made of suspensions and delays, according to that *Eccles. 8. 11. Because sentence against an evill work is not executed speedily, therefore the heart of the son of men is fully set in them to doe evill*: Remember likewise that there is a stigma and a brand of infamy set upon those Kings, that did not goe thorough with the businesse of Reformation, *2 King. 14. 4. & 15. 4.*

5. Take heed of building upon an old frame, that must bee all plucked down to the ground; take heed of playstering when you should bee pulling down; now it is apparent that the old house built up by the faction of Antichrist is leproous, the plague of leprosie hath appeared in every part thereof; it has been scraped
and

and the stones plucked out, and plaistered up againe, and yet the leprosie breaks forth, therefore according to the Law of leprosie, *Lev. 14. 44. 45.* it must be pulled down, and you must not make use of the materials of it, but according to the Law they were to bee cast out into an uncleane place; what ever we have had from *Rome* to patch up a Church withall, you must take care that it be cast out of the Church, let them be cast back to *Rome*, which is *Sodom*, a beastly uncleane sink, from whence we had them; there was a curle upon *Jericho*, *Iosh. 6. 26.* it was razed down never to bee built, so must *Babylon* be plucked down, and every part of it, therefore take heed there be no building upon any part of that frame that is curled.

6. Have a speciall care that none of the *hornes* that are knockt off spring up againe; what ever locks of the *Sampsons* of state you have shorne off, take heed they doe not grow againe; remember the house that he pluckt down upon the heads of his enemies, and remember that envenomed spirits, by how much their power is abated, by so much the more their malice doth encrease.

7. There should be a speciall care had concerning those that are admitted to the work: *Ezr. 4. 1. 2.* you have some offer to build with Gods people, but they would not admit them, v. 3. First, take heed that none of a different Religion be employed in this work, neither false Teachers, and those that are heterodox in their tenets; for if they bee true to their own principles, they must advance and promote their own faction and way; ^a There be that have taken good paines to shew divers reasons of this caution; Secondly, it is no wayes fit that those that are ingaged in the work should speak halfe the language of *Canaan*, and halfe the language of *Ashdod*; they ought not to be linse-woolsey men, neutrals or *merques*, these will daub, they will not build; Thirdly, no *Novelists*, these will much disturb proceedings, for novelties at the first are taking, these will raise a dust, which will not easily be allayed: Fourthly, no *Formalists* and Ceremonious men to be admitted, these will be bringing some straw and stubble in stead of precious stones; all these kinde of men will distract and trouble the workers they will never advance or promote it, they are fitter for the building of a *Babel*, then the *Sion* of God.

8. Labour to get faith and to encrease it; study holinesse and

^a Ludovic. Lan-
rent pag. 53. Ec-
clesiast. et nova
ed. t. cura A-
brab. Scultetii
Pet. Gregor. l.
23. c. 3. de rep.
Anton. Theo-
rem. 30. Bod. l. 4.
c. 1. Scipio Ami-
rath. lob. Al-
thus polit. cap.
31. &c.

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be enflamed with love, and zeale to the cause of God; he that wants faith, wants an engine that can move the Globe of Heaven and Earth, and that engagerth the arme of God to advance the building; faith is very necessary, for the walls of *Babylon*, as well as the walls of *Iericho*, will fall down before it: holinesse must be their study, your work is to build the Lords house, within your line and compasse: now they that are to be employed in this business are called *Gods sanctified ones*, *Is. 13. 2.* therefore let *holinesse to the Lord* be written upon your hearts, upon your foreheads, and upon your actions: zeale is necessary; Christ said, that *the zeale of Gods house had even eaten him up*, *Ioh. 2. 17.* and *Psal. 69. 9.* *David* who was a type of *Christ*, he speaks the same language either of himselfe or *Christ*; if any thing swallowes you up, let it be the care of this business: then for love and strong affections to the business, it is most requisite you should have them; Love puts oyle to the wheels, and zeale drives them with more speed and swiftnesse: It is not a few sparks of either will serve the turn, now you should be all in flames; for by you life, and hear, and activity, are to bee communicated to many a dull and lumpish and leaden spirit: It is said of *David*, *1 Chron. 29. 3.* that he set his affection to the building of Gods house; and *Neh. 4. 6.* it is said the people had a mind to the work: Zeale is winged with watchfulnesse and diligence, and the work calls for all these; you have an excellent pattern in *Nehemiah*, *ch. 2. 12, 13, 14, 15, & 4. 9, 14, 15, &c.*

Engagements
to quicken to
your duty.

As for you (*honourable and beloved*) there be the greatest engagements upon you to excite you to your duty that ever were upon mortall men; for if honourable Services and Employments be engagements, you are called to them, and they call for duty: If fasting dayes, and dayes of humiliation be engagements, you have had them: If great advantages, and pretious opportunities of being and doing good bee engagements, you have them presented every day, they come petitioning to you and desire to be entertained, they come a wooing to you, and beg your favourable acceptance: If deliverances, and thanksgiving dayes be obligations on you, you have enjoyed them: If strange and admirable providences be strong bonds, you have had them: If prayers and teares of Saints, if the hopes and expectations of the people of God concerning you be mighty engagements, then surely you have them

them all : If Gods honour and his Churches interests, whose builders you are, and his cause, whose *Vindices* and Assestours you are, be engagements, these you have deposited to you : If the Interests of Towns and Countreys, and a Kingdome of Christendome in a great measure, carry any weight in them, you have them cast upon you : If difficulties, and oppositions, and malice of Devils and men, be engagements (as certainly they are) to stirre you up to zeale, &c. then I am sure you have them declared against you; here be incentives (I suppose enough) to quicken you.

When I consider the work with all the concomitants and consequences issuing from it, the weighty and ponderous circumstances attending it ; me thinks a *Parliament of glorious Angels* should be fitter to be employed in such a businesse as this, then of weak and sinfull men. I cannot but break forth into admiration, and make use of those words of *David*, *Psal. 8. 4. 5. What is man that thou art mindfull of him, or the sonne of man that thou visitest him! for thou hast made him a little lower than Angels, and crowned him with glory and honour* : I may say, What are you that God should single you out for this great work, which the holy Angels, if they were to make their option and choyce, would as soone pitch upon, that they might lay forth their excellencies, and engage their perfections in, as soone as any that ever was transacted among the children of men! May not therefore every one of you speak as *David* did to *Saul* when he offered him his Daughter, *1 Sam. 18. 18. Who am I? or what is my life, or my Fathers Family in Israel?* I may likewise use the words of *Peter* in another case, *2 Pet. 3. 11. What manner of persons ought yee to bee in all holy conversation and godlinesse?* Honourable and beloved, you are chosen men all, but are you all choyce men? you are men picked and culled out of thousands that you might be *Carpenters*, (it is the Lords own word) have you prayed and wept, that you may be fitted for the building of the Lords house? you are chosen out of all the Tribes of *Israel*, and it is supposed that you represent the virtues, godlinesse, the humility, the zeale, the prudence, &c. of whole Towns, and Countreys, and of a Kingdom. For it is supposed that those Townes and Countreys from whence you are sent, would make choyce of such, who being most eminent in these things and other excellencies, are most

Some pressing considerations to the Honourable House.

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fit to advance the good of Church and State, and to represent *Laconically* and by way of abridgement, the piety and holinesse, &c. of a Kingdome; the thousands of *Israel* speak and vote in you, consider well whether you speak as if thousands of mens interests did depend upon your words. Let mee use the Apostles words, speaking concerning godly sorrow, *2 Cor. 7. what carefulnesse should this work in you; yea, what clearing of your selves, yea, what indignation, yea, what feare, yea, what vehement desire, yea, what zeale, yea, what revenge?* Let it bee your constant endeavour, in all things to approve your selves cleare in this matter.

Consider well, are you the men that have taken paines with your selves to humble yourselves before the Lord, that so he might shew you the forme of his house, for it is said concerning the house of *Israel*, *Ezek. 43. 11. If they bee ashamed of all that they have done, then shew them the forme of the house, and the fashion thereof, &c.* If you have not done this, then certainly you are much indebted, and in great arrearages, you are much behind hand, me thinks this should cast you flat upon your faces this day: It must needs humble you exceedingly, if it may be truly said by Almighty God concerning any of you, My work goes on slowly, because you are sluggish, because you want zeale, and love, and courage to my cause: My building is at a stand, because you are at a stand, you make no progresse in holinesse, therefore you make no better progresse in the great affaires committed to you; Reformation goes on slowly, because you your selves that should be Reformers, want reformation. It will be a heavie charge if it may be truly said, the hopes and expectations of a Kingdom are suspended, because you are not humbled, because some of you have by-ends, carnall and collaterall respects, private engagements and particular interests, which byasse you a wrong way: That the Kingdome groanes and weepes, because you will not weep for your sinnes; if any of these things may be truly said of any of you, it will prove a very weighty and a terrible charge. It is said of *Ieroboam* the Sonne of *Nebat*, that he made *Israel* to sinne: and because *David* sinned, 70000. men must die; publike persons and a representative Body may cause a Kingdome to sinne, and a Kingdome to bee plagued; take heed it be not said, that *England* sinnes

finnes because of you ; or that *England* suffers because you sinne.

You are the first fruits of a Kingdome, chosen on purpose for speciall service ; the whole lump was sanctified and blessed, for the first fruits sake, *Rom. 11. 16. Rev. 14. 4.* If any of you should be swearers, or covetous, or uncleane, or profane, you may bring a great curse, farre greater then ordinary ; If our blessings be cursed, as it is, *Mal. 2. 2.* how great is that curse ! A Nation is represented by you, (and truly a very miserable Nation, because a very sinfull one) I could wish your sorrow were such this day, that it might appear you represent a Kingdomes sorrowes, and a Kingdome teares ; I could wish that it were so great, as that God would accept it for a Kingdome, for so God doth sometime ; you being the first fruits, who knowes but you may be accepted, and the whole lump for you ? I would to God it were proportionable some way to the Nations sinnes which you represent ; so that as it may be said, never any sinne like *Englands* sinne, so it may also be said, never any sorrow was like your sorrow : The greatest mourners in *Sion*, are the best builders of *Sion* : every sinne you lubdue this day, you knock down a horn that pusheth against the building of Gods house ; every lust that you slay this day, you dash out the braines of a *Babylonian* that hinders the building.

God forbid that that complaining reproofe of God against the Elders of *Israel*, *Ezek. 14. 3. 4.* should be true of any of you ; God would not be enquired of by them, because they had Idols in their heart, and put a stumbling block of their iniquity before their face, and this made God a stranger to them, v. 5. The very first work in any Reformation was the casting down of Idols and removing stumbling blocks ; let it not be said of any of you, that you carry any Idols in your hearts, which are the greatest stumbling blocks, or that you should harbour any *Babylonians* in your bosoms, which secretly undermine and pull down that which you seeme to build ; let this day be a day of throwing down the strong holds of sinne, and I assure my selfe it will be a day of rearing up and building.

The ruine of the Kingdome of Satan, Antichrist, and Sinne, is the raising up of the Kingdome and Church of Jesus Christ.

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A word of
comfort for
conclusion.

I shall, lastly, suggest some consolation to you; to this purpose let me use the words that *Moses* spake to *Joshuab* and the children of *Israel*, when they were to enter *Canaan*, *Deut. 31.6.* *Be strong, and of a good courage, feare not, nor be afraid of them: for the Lord thy God, he it is, that doth goe with thee, he will not faile thee nor forsake thee.* I doe not doubt but that Prophecie concerning the Jew, may in a good measure have its accomplishment upon you also, *Zeck. 8. 23.* *Thus saith the Lord of hosts, In those dayes it shall come to passe that ten men shall take hold out of all languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, We will goe with you, for we have heard that God is with you: God will (I doubt not) make it appeare so visibly that he is with you, that although for the present you and we have such a day as is spoken of *Zeck. 14.6.* in which the light is neither cleare, nor dark, yet if you commit your way unto the Lord, and if you trust in him, hee will bring it to passe: and make that blessed promise good unto you which followes in the next verse, *Psal. 37. 5.6.* *he will bring forth your righteousness as the light, and your judgement as the noon-day:* And although you are for the present both in sweat and blood, yet you must remember that promise to Gods people, *Is. 9.3.* their joy should be according to the joy in harvest, that is, a joy *cum sudore*; harvest work is sweating work, sweat goes before and attends that joy; and they shall rejoyce as men that divide the spoyle; that is, their rejoycing should bee like the rejoycing of those who by blowes and blood had gained the conquest: so that your labour is *cum sanguine* to, but your rejoycing shal be like theirs that divide the spoyle, a victorious triumphant rejoycing; so that although God doth promise great things, yet they shall not bee accomplished. *Exod. 17. 13.* *And when he said, he sets out great mercies to sale for sweat and blood; for those that hee doth employ in any great design, he puts them upon the exercise of their faith and patience, as well as their parts and prudence: I doe not doubt but that ere long it shall be true of you and all that joyne with you, as it was of the Jewes, *Esth. 8. 16. 17.* *The Jewes had light and gladnesse, joy and honour: And in every Province, and in every City, the Jewes had joy and gladnesse, a Feast and a good day: and many of the people of the Land became Jewes for the feare of the Jewes fell upon them.***

FINIS.

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